

THE POLYNESIAN.

SATURDAY, SEPTEMBER 29, 1890

DEATH OF REV. R. ARMSTRONG, D. D.

Thousands of people die daily and "make no sign;" thousands go, they know not why, and are not missed, from one world to another, and are as little missed in the one they leave as they are welcomed in the one they enter; thousands again are swept like the washings of a river and are yet now and then a larger stone crumbles and falls from the arch of humanity, and the fabric is shaken and man is humbled, and the sound of its fall finds a wider sweep than the little grains of sand, amongst which it now lies buried.

Thousands linger, linger, and are never ready;—not that love is wanting, but that faith is weak. Thousands hurry, hurry, to lay down a burden which they cannot alter, which they will not bear;—not that hope is lessened, but that patience is at fault. Love may well linger when the parting is final; hope may well hurry when the meeting is doubtful. Yet now and then a spirit goes to the spirit-land, whose memory is not all a blank, whose affections are not all on itself, whose eyes, though closed in death, look back in love on wife and children, as well as forward in hope of the reunion; whose ears, though sealed to human sounds, are as conscious of the sobbing of the true hearts it left behind, as of the angel choirs above them.

When a great man in the land, and a prominent man in an extended sphere of duties, suddenly drops out of that sphere, and hand, foot, tongue, eye and brain, that wrought the will of that spirit through the ends of the earth, are finally composed alongside of common clay within the narrow limits of six feet of earth; when the moan of the night wind or the rays of the early sun pass over his grave, as they would o'er the humblest;—we note the lesson, but how many receive it?

We are mortal; we should therefore be humble; we are human; we should therefore be charitable. The responsibility of the living to the living ceases with death; of their responsibility to God we are not the judges, lest we should be judged ourselves. Let him who has arrows to shoot, shoot them against living hearts, or they may rebound from the marble of the tomb and hurt the hunter. The humble, loving, Christian soul will ever find the perfume on life's path, whether it leads over Alpine heights or marshy fens, while the proud, the selfish and the self-sufficient are ever smothered in pestilence and battle, and sleep in armor with the worn beneath it.

The above remarks have been called forth by the death of one who had long filled a prominent post in this land, who had identified himself with the progress of this people under every aspect that came within the comprehensive grasp of his active mind. RICHARD ARMSTRONG, D. D., President of the Board of Education, Member of His Majesty's Privy Council of State and of the House of Nobles, expired at his residence in Honolulu on Sunday morning, the 23d inst., from injuries received by the fall from a horse some three weeks previous.

The funeral was attended on Monday afternoon by a large number of friends of the deceased from his residence to the Stone Church, which was filled to its utmost capacity. After a prayer in English by Rev. S. C. Damon, Rev. E. Corwin made a short address in English and was followed by Rev. Mr. Clark, who made some remarks in Hawaiian, and the exercises closed with a hymn sung by the native choir. The corpse was interred in the grave yard adjoining the church.

We can give our readers no better obituary notice of Mr. Armstrong than what has already been published in the *Hae Hawaii* by one who knew him well and had the best of authority for saying what he did. We subjoin a translation and would merely add that Mr. Armstrong leaves a widow and eight children, three sons and five daughters, to find in the sympathy of kind hearts and among themselves that love which his presence can no longer impart.

(Translated from the *Hae Hawaii* of Sept. 26.)

The Rev. Dr. Richard Armstrong, President of the Board of Education, Member of the Privy Council and of the House of Nobles, one who had devoted the energies of his life to the benefit of the Hawaiian nation, whose kind benevolence extended to all acquainted with him, is no more!

Dr. Armstrong was born in the township of McEwansville, Northumberland Co., Pa., in the United States of America, April 13th, 1805. He was one of the youngest of a family of eight children. His earlier years were spent upon a farm. His forefathers were farmers in the middle class of life. He graduated at Dickinson College, Carlisle, Pa., and completed his studies at the Theological Seminary at Princeton, N. J. As he approached to manhood he became a surveyor and school teacher.

He was married to his surviving wife on the 25th of September, 1831, wanting two days to complete the twenty-eighth year of their married life. To the surviving widow is also due the sympathy of this whole nation. *Love to the one who weeps.*

In the month of May, 1832, he arrived at these islands, and, after a year's residence at Honolulu, he sailed in company with Messrs. Alexander and Parker as a missionary to Nukuhiva, one of the Marquesas Islands. After a residence there of eight months, and finding it an impracticable field of labor, he returned hither. After his return, Mr. Armstrong was stationed at Heikou, on East Maui. After a residence of one year at that place, he removed to Waikuku in the year 1835. For five years he preached the gospel at the latter place. And because of his great attachment to the people of Waikuku, it was his desire to have spent his days with them as their teacher; but in July, 1840, he was removed to Honolulu to take charge of the Station vacated by the return to the United States of Mr. Bingham. There he preached the gospel in the church at Kawaiaha until the 6th of December, 1847, when he was appointed to fill the place vacated by the death of Mr. Richards as Minister of Instruction. When this office was abolished and a Board of Education instituted, Mr. Armstrong was appointed President of the Board, in the discharge of the duties of which office he continued until the day he met the accident which terminated in his death. He was one of the old teachers whom the chiefs were formerly wont to consult. For this reason he was chosen as the successor to Mr. Richards. In their intercourse with him, the chiefs well knew him to be a man of integrity when he gave his advice on the subjects for which his advice was asked. For this reason the King and all his chiefs had great confidence in him, and it cannot be said that that confidence was misplaced. If any act of his was thought to be wrong, or was condemned, no one could say that any wrong act was undertaken in obedience to evil advice from him. In the discharge of all his public duties as an officer of government, he ever received the approbation of all who employed him. There was no shirking in his intercourse with his associates in council; he ever spoke truly and to the point; they are unanimous in their testimony to his uniform kindness of feelings and regard for the opinions of others associated with him.

At the time the Board of Education was constituted, the entire confidence and trust of the King was reposed in him, that he would faithfully discharge the duties of that office. Many years did he preside at the head of that

department to the entire satisfaction of the late King, and also of his present Majesty, Kamehameha IV., who appointed him to a seat in the House of Nobles and to a membership in the Privy Council.

One excellence in the character of Dr. Armstrong was, that he was energetic in regulating the affairs of his own department, and ready to assist in forwarding every work pertaining to that and other departments of the Government. It was his pleasure to work, if by that means he could promote the welfare or diminish the wants of others. His natural temperament was activity, a perseverance in seeking what would accrue to the profit and the comfort of the many. He was the mover of enterprise, and multitudes were encouraged by his exhortations to undertake agricultural and other enterprises.

His readiness to assist the labors of those enfeebled by sickness, or absent, is well known, as was often the case of his fellow laborers in the gospel. The distance of the place of preaching was reckoned as nothing; if he could only reach it in time. It was in one of these excursions to help another that he received the wound which caused his death.

It is not possible for want of time to prolong these remarks of admiration for the deceased, but it is plain to every reader of this page that great is the loss sustained by his own family, and the burden of sorrow fallen upon the King and the nation, by the death of this ready and benevolent working man. It is right that the whole land mourn along with the disconsolate widow and children, for in the time of our prosperity he rejoiced with those who rejoiced, and in the time of adversity, he was in heaviness with those who were burdened.

The *Boston Journal*, speaking of late school examinations in that city, says:

"But those who visited several schools could not fail to be impressed with the urgent need of more attention to one branch of education—the neglect of which we have before alluded to in our columns, and pressed upon the attention of parents and the school committee,—and that is, physical education. Many of the scholars who graduate to-day—boys as well as girls—show that they have been sadly neglected in this respect, and their appearance gives good ground for fears that in their efforts to excel in their studies they have weakened their physical frame to an extent which it will take months, if not years, to recover from."

The physical education of the young is a subject which we have frequently referred to in connection with the general education in this country. We have shown that it is not the fitful and excessive romping at irregular intervals, but the daily, systematic and well directed exercises of the gymnasium that develop the muscles, expand the chests, form the limbs and impart that vigor and elasticity to the young men and women of a country, which enable them in after life to bear up against changes, privations and hardships, and which predispose them to be joyful and grateful to their Maker, charitable and sympathizing with their fellow men, and energetic in all the walks of life. We have advocated the introduction of gymnastic exercises as an indispensable complement to every public school in the land; the cost of the first fitting up being very small in itself and too insignificant when compared with the beneficial results to flow from it.

As a society, a nation and a government we have expended immense amounts of money and time, considering our means, and are still doing it, to teach the young how to read and to write, how to pray and to sing, but not a penny nor a thought have we expended on their physical education, the prolongation of life and the enjoyment of health while it lasts.

We hope that no one will gainsay that the first duty of a Christian statesman is the preservation of the health of the people, or the very office of the Christian teacher would soon be a sinecure. All other considerations must cede to this; but this duty commences with the cradle or the school, and is not limited to quarantine regulations and the institution of hospitals. The public mind has been much exercised upon the educational wants of the Hawaiian youth, during this year; but, with the exception of our own remonstrance, no thought has been bestowed upon the want of a physical education, no provision made to supply it.

We again revert to this subject in behalf of the truest and nearest interest of this people, and we insist that it be attended to at once and thoroughly. Let us not be answered as we were answered in the matter of the introduction of the English language, the separation of the sexes, the denominational system of teaching,—that they were not practicable on account of the sparsity of the people and the poverty of the government. The physical education has nothing to do with the language spoken, is applicable to and in fact imperatively needed by both sexes, it carries no theological cretches on its parallel bars, no glimpses of the bottomless pit from the rounds of its ladder, no fear of the devil while armed with the dumbbells, and by giving stamina to the young, and self-reliance, it will assuredly tend to counteract the sparsity and diminish the poverty.

To those of our readers who either do not take the foreign journals, or have not the time to analyze their too often contradictory statements, we promised a condensed account of the Italian embargo which now seems to divide the attention of the world with the Presidential campaign in the United States.

Eighteen hundred and forty-eight was a year of no ordinary importance in the annals of mankind. It was the year of the gold discovery in California, which was so marked a bearing on the development and fortunes of this country. But something more than gold was discovered in that self-same year.

In France it was discovered that the government of the *Juste Milieu* had worked itself out to the very end of its tether, and that the "Citizen King" was as venal as an alderman and as stubborn as a priest.

Germany had discovered that a corporation of independent states without a practical federal Government, was only a source of weakness. She tried the remedy, but failed in its application through personal jealousies of the would-be chiefs, and the inexperience of the would-be freemen.

Hungary discovered that the great-grand-son of *regis nostri* Maria Theresa was but a Hapsburg after all. And it made many other valuable discoveries besides.

Italy also had her discoveries—the seedlings, of which the present is the fruit. She discovered, and, for the first time for many centuries asserted, that Italy belonged to the Italians; that the presence of the Austrians could be dispensed with; that constitutional government and civil rights were incompatible with Crot police in the North, with Bourbon rule in the South.

Throughout Europe, in fact, there was a terrible rattling of the dry bones of despotism, and Kings and Kaisers went on their travels, or saved their heads by insincere concessions to the popular demands.

The fortunes which followed this re-awakening in Europe, and in Italy specially, are no doubt familiar to our readers. They know that, after a short and stormy, inglorious and fratricidal republic, France returned to imperialism with its reserved right of revolution, in order to escape socialism and a repetition of the political experiments of '89-94;—that the German Bund, with its eight and thirty crowns, was too top-heavy an institution to wear well, and thus fell through under its own weight; that Russia settled the Hange-

rian affairs, and *Rudsky tranquilized* Italy after the battle of Novara, and the capitulation of Venice. In short, that the liberal, constitutional aspirations of all those States were successfully repressed.

But the idea of an Italian unity did not die with Charles Albert of Sardinia. Within his little kingdom was deposited the nest-egg of Italian freedom, and to his son he bequeathed his undying hatred of the Austrian. We know how faithfully the Italian cause has been served by Victor Emmanuel and the great men whom great occasions invariably call forth. How with the aid of France Novara was avenged on many a field, and the idea of an Italian unity received both form and application by the incorporation with Sardinia of Lombardy, the Duchies and the Romagna. Encouraged by this success and the promise of non-intervention by the principal powers of Europe, Sardinian statesmen and Italian patriots are working together for the rehabilitation of Italy as a political unit in the family of nations.

Hence the expedition of Garibaldi. Sicily was in open revolt against Hapsburg cross with the Bourbon which had ruled the kingdom of the Two Sicilies with infamous celebrity; and with Garibaldi at their head the North of Italy sent men and money to secure the emancipation of Sicily and the downfall of the Bourbon.

Garibaldi succeeded and Sicily was evacuated at last accounts by the Neapolitan troops. So far there was plain sailing, and the Neapolitan protests at the European courts only produced the stereotyped reply of "non-intervention."

Garibaldi's idea is undoubtedly, in fact avowedly, to invade and revolutionize Naples as well as Sicily, Rome as well as Naples, and annex them to the Sardinian crown, and then with Italy, so far united, finish the battle of Solferino by pitching the Austrians out of the quadrilateral and out of Venice.

In Naples the situation is desperate. Francois II., Bombalino the son of Bomba, in his greatest need has given his subjects a Constitution and sworn to maintain it. But the sanctity of an oath seems to form no part of a Bourbon's education, and if Francois weathers the storm, he will assuredly repeat the forces of 1812 and 1848.

The King of Naples has sent his ambassadors to London, Paris and Turin. At the two first places they have received but cold comfort. England and France would advise the Court of Turin to advise Garibaldi not to trouble the continental possessions of Francois II., but, when asked to oppose his invasion, their standing reply was "non-intervention." Naples has offered Sardinia the possession of Sicily if she would only recall these terrible dogs of war, Garibaldi and his *Cacciatori dell'Alpi*. Victor Emmanuel has promised to give the subject all due consideration, which means that he will take his time and let matters take their course. So Naples is in a bad way, for Garibaldi will not stop—because his mission was not an Italian union but an Italian unity.

From the always accurate and well informed correspondent of the *Courier des Etats Unis* (Mr. Gaillardet) we quote the following, bearing directly on this matter:

"This last declaration (the non-intervention of France and England in behalf of Naples) leaves Garibaldi free to act as he shall think best. Will he submit himself to the King of Piedmont? That is doubtful, because he is surrounded with men who are resolute and fully possessed with their own ideas. Mr. Depretis, the Envoy of Victor Emmanuel, had arrived at Palermo, but whatever may be his influence over Garibaldi, he is not likely to stop him midway on his mission. The immense sacrilege which the Court of Naples has incurred proves that when Garibaldi shall present himself before that city, he will easily enter it. The populace, the navy and the army appear deeply affected by the contagion spread over the land by his name, and the fever of Italian unity. And Garibaldi will not abstain from so easy a prey. It is not for Sicily that he has fought; it is for Italy. After Palermo and Messina he must have Naples, as after Naples he must have Rome and Venice."

"When the time shall have arrived, the possessions of the Holy See, with the exception of Rome, will be abandoned to their destiny by the Cabinet of the Tuileries."

Italy and Italy, even after it shall have been united under the scepter of Victor Emmanuel, will have still more difficulty to liberate Venice than Palermo, Naples and Rome, if it is true, as the *Opinion Nationale* writes, that the interview at Topits between the Emperor of Austria and the Regent of Prussia had for object the conclusion of a treaty of external alliance, whereby, in case Austria should be attacked in Italy, Prussia engaged herself to a military occupation of all the portions of the Empire making part of the Germanic Confederation, in order to allow Francis Joseph to bring all his resources to bear upon Italy. The Berlin Journal admits the probability of this alliance, which is of as grave importance to France as to Italy."

When we read of past events in New Zealand, its occupation and colonization under British rule, its anomalous position between the settlers and the natives, the constant grasping after more land on one hand, the repeated evasions and finally armed refusal to alienate another acre on the other hand, and at last the present war of races now raging in several portions of the islands and spreading through all—when we read of this we can not be thankful enough to that overruling Providence which made the occupation of these islands, in 1843, pass by like a cloud, and by restoring them to their natural owners, enabled them in peace and tranquility to develop their independent nationality and their civilization from within, undisturbed by the ignorance or the cretches of a colonial office or the fluctuations of Hawaiian stock in the London money market.

It may be that that national assertion, that creeping civilization have not in every instance assumed the most proper form or the most direct road to the end in view; but with all its shortcomings and all its demerits—and they are more accidental than inherent—we can now see the immeasurable advantage of a political independence, in the preservation of race, in the spread of knowledge, the promotion of a peaceful temper, checking the hauteur of the foreigner and encouraging the self-reliance of the native. We can thank God with full hearts that, during eighty years of constant and increasing contact with the foreigner, He has preserved this people from a war of races, with its attendant murders and rapine, extermination or enslavement; that He has placed at the head of this people men competent and willing to receive and communicate the light of knowledge, moderation and wisdom; to assimilate with and absorb among themselves those feelings of love, peace, charity, which are the Godlike type of the spirit of man, whatever his race may be. When, then, we read of the contests now waging in New Zealand, we are most practically impressed with the truth of the maxim that "two wrongs never make one right." Let our readers peruse the sketch of "the History of New Zealand," which we print on our first page, and then the following extracts from the "Taranaki (N. Z.) Herald" of 19th May, relative to that famous treaty of Waitangi.

The writer says: "It is objects were to give form of right to the British occupation of these islands in the eyes of other nations which looked wistfully on the land; and to protect the natives and the prospective colony from the supposed dangers of land sharks. There is indeed a further meaning in the treaty important to the native subscribers were unauthorized, and understood little of the gist of the treaty, and though we would quote in favor of the Maori, it seems to us needless and even unworthy to do so against him. The relation of the British Government and the Maori is not that of contracting parties, but of guardian and ward. The treaty may be needed by Government as a technical justification of its action. In a land of Government anomalies we hardly care to introduce the new use of a Government alleging the real motive of the case in justification of its course. But if we make no objection to the technical ground, it is only because there is a real one in the absolute and evident necessity that the Queen's authority shall be established even if no such real treaty existed. There is indeed a further meaning in the treaty important to the native subscribers were unauthorized, and understood little of the gist of the treaty, and though we would quote in favor of the Maori, it seems to us needless and even unworthy to do so against him. The relation of the British Government and the Maori is not that of contracting parties, but of guardian and ward. The treaty may be needed by Government as a technical justification of its action. In a land of Government anomalies we hardly care to introduce the new use of a Government alleging the real motive of the case in justification of its course. 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